

AN
 APPEAL
 TO THE
 PREACHERS

LATE IN CONNECTION WITH THE

Rev. JOHN WESLEY,

IN BEHALF OF

Mr. HAMMET and Mr. BRAZIER:

WITH

OCCASIONAL STRICTURES

On Dr. COKE's Address to them, on the Subject
 of Mr. HAMMET's "Impartial Statement of
 the known Inconsistencies of Dr. COKE."

By W. SMITH,
 Author of a LETTER to Mr. JAMES ROGERS.

London:

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A P P E A L, &c.

*To the Preachers late in Connection with the Rev.
JOHN WESLEY, in Conference assembled.*

GENTLEMEN,

I N consequence of Dr. Coke's address to you on the subject of Mr. Hammet's impartial statement, &c. I take the liberty of troubling you with some observations on Mr. Hammet's and Mr. Brazier's behalf, and of producing a few documents which will, I trust, operate with you to entertain a more favourable opinion of them; and induce you to render them that justice, to which, from their merits and situation they are entitled to receive from you.

Taking it for granted that you have made, or will make yourselves acquainted with the circumstances of the case before you decide upon it, I need not remind you how necessary it is to be fully acquainted with Mr. Hammet's "Appeal to Truth and Circumstances," a pamphlet which he published as explanatory of his situation with Mr. Asbury, and which gives a circumstantial detail of the causes that obliged him to preach in Charles-Town, and form a congregation independent of Mr. Asbury and the American-connection. It will be necessary to consider this pamphlet, before you form a decided judgment on the case. The accused persons are absent, and have no opportunity to vindicate themselves; and you will probably defer a final discussion

of the subject, till you have their reply and explanation. In my own opinion, Dr. Coke's address to you is very defective and exceptionable; and as I am sensible his conduct in this affair, will not bear a scrutiny, when all the circumstances shall be fairly unfolded, you will see the propriety of defending them, or suspending a decision till you have fuller information. I have the strongest proofs of their integrity, and am perfectly satisfied, that Mr. Hammet has been ill-treated by the American connection, and both of them ill-used by Dr. Coke, whose violent temper, strong prejudices, and inconsistent line of conduct, has betrayed him into many errors, disgraceful to himself and injurious to religion.

I have been some years in friendship with your connection: I have a high veneration for the memory of Mr. Wesley, a deep sense of the importance of his labours, and a great value for his numerous works; and if I have not uniformly acted consistent with the advantages I have enjoyed, I flatter myself my principles are fixed and steady, and that I shall continue to love the truth, and highly esteem its wise and faithful defenders. I conceive myself peculiarly called upon to address you on the present occasion, being in possession of such resources as fully justify and demand my interference. I have pious and sensible correspondents and friends, both in Charles-Town and the West-Indies; I correspond with Mr. Hammet and Mr. Brazier, and knowing them to be wise, pious, and valuable men, for whom I have a great esteem, I cannot, without forfeiting my claim to their friendship, and doing an injury to the feelings of my heart, neglect the present opportunity of making some efforts for their vindication. As I am in possession of all the papers that have been published, and have many letters from which I shall give some extracts, I had serious thoughts of entering into
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a full and public discussion of the transactions; but conceiving that the controversy was little known or understood among your societies in this country, and that the conduct of Mr. Asbury and Dr. Coke, relative to the affair, would, when impartially developed, be disgraceful to them, and be likely to prejudice the minds of many against religion and its ministers; I have, for the reputation of both, put some limits on my intended purpose, and preferred this comparatively private method*, in order to obtain for my injured friends, that satisfaction and redress, to which their upright conduct, and zeal in your service, entitle them.

You will be convinced by Mr. Hammet's "Impartial Statement," that he is not inimical to your authority, for he respectfully appeals to your bar, and throughout every thing that he has written, manifests the strongest attachment to the English connection, with whom he still considers himself in union. You must, I think, by an unprejudiced attention to the subject, be convinced that Mr. H—— was in a manner actually rejected by Mr. Asbury and his preachers in Charles-Town, and that he was reduced to the necessity of continuing there: for his bad state of health did not admit of his returning to Jamaica, and his destitute situation and other circumstances made it impracticable for him to return to England: he could not remain idle and silent, so that he was in duty and conscience, contrary to his wish and design, obliged to form a

* It is the author's design, that the circulation of this paper shall be very partial, and will be principally confined to the preachers, though Dr. C——'s address will have a general and extensive circulation; but he relies on the justice of your conference, and that your resolutions on the subject will have a place in your public printed minutes, otherwise he is not sure but he shall publish an enlarged edition of this work, in a public appeal to your congregations.

congregation separate from Mr. Asbury's society. This certainly could in no sense be considered as a schism; nor did it arise from any dislike to the English connection, but was purely the result of necessity and concurring circumstances, which fully justified the steps he took. This is the grand point on which the dispute seems to rest, and this is the only ground of Dr. Coke's resentment and complaint; this therefore calls for your close and serious examination: for if this first step was unavoidable, no criminality can be charged on his subsequent conduct. A gentleman informs me, "Mr. Hammet has not mentioned many insults which he experienced from Mr. Asbury," and another letter which I received from a person of great piety and discernment, says, "It was Mr. Hammet's full determination to return to Jamaica; but for my part I think if he had not obeyed so loud a call from God, he would have sinned both against God and his own soul*." I think I shall be able to prove, in the course of the following pages, that Dr. C— has been deficient in brotherly-love, and shamefully negligent in his attention both to Mr. H— and Mr. B—. Had he acted on more generous and Christian principles, and been more regular and explicit, no opposition would have arisen; but either from prejudice or neglect, he suffered them to remain in doubt and suspense, without any satisfactory directions for their government.

On the subject of the dispute between Mr. Hammet and Mr. Asbury, from which the whole

* Experience has convinced me, we ought to be very cautious of making a public use of private letters, but on this occasion I trust I shall be excused by my esteemed correspondents, who, I flatter myself, will approve of the steps I have taken to vindicate those of whose injuries they must have so deep a sense.

originates,

originates, Dr. C— is almost entirely silent, but allows Mr. Asbury was jealous of him; which certainly is no mark of a great and christian mind. You will admit that Mr. Hammet, from having laboured in different islands in the West-Indies, with zeal, ability, and success; and who visiting Charles-Town for the recovery of his health, had a strong claim, as your missionary, to all the esteem, benevolence, and courtesy, which Mr. Asbury, as the head of the American connection, could shew him. But you have not wanted proofs of the arbitrary and despotic temper of Mr. A——; and jealousy, and suspicion, with all their evil train, seldom fail to accompany a mind corrupted by power, and intoxicated with ambition. Mr. Hammet's statement informs you, how improperly Dr. C— acted in America after the death of Mr. Wesley, how by his preaching and circular letters he exasperated the American connection, and sowed the seeds of suspicion and jealousy in their minds against their English brethren; and you need not be surprised that Mr. H—— should, in consequence, be looked upon as a dangerous intruder. Mr. H—— informs you of the prejudice and reproach to which he was exposed in consequence of the extravagant and shameful conduct of Dr. C— in this respect; introducing plans of reform, at so critical a juncture, and condemning with rancour, what he had formerly acquiesced in with complacency. Dr. C—, as the appointed superintendant of your missionaries, was bound in duty and honour to see that all possible kindness and respect was paid them; and he ought certainly to have used the utmost lenity and forbearance, rather than have treated them with rigour and severity. It was certainly Dr. C—'s duty to have defended Mr. H—— against the unkind and illiberal treatment of Mr. A——, and he would have done it, had he possessed the smallest spark of

generosity and independence of mind; but Dr. C— will bend to circumstances, and descend to any thing, to secure popularity and gratify his ambition. His circular letter is a proof of his extravagance and pride, and his concessions a mark of his weakness and servility.

It is a little mysterious on what motives Dr. C— should treat Mr. Hammet's separation from Mr. Asbury, with so much severity and contempt. You well know, Gentlemen, there does not subsist any positive union or subordinate connection between the English and American societies. The form of discipline, and constitution of their church is in many respects widely different from yours; Mr. A— acknowledges no kind of authority whatever, and will admit of no interference from your conference. So rigid was he in this respect, that you know with what evident disregard he treated Mr. Wesley, declaring the American methodists a different body from those in England, no otherwise connected with them than as Christians of all denominations are supposed to be. He has said, "he is a Pompey that will have no superior." It has much the appearance of vanity, therefore, to have the American minutes introduced into yours, and is a piece of ostentation which Dr. C— has been sedulous to continue; which, indeed, is but consistent with his general character. I am well assured that Dr. C— is very unpopular in America, and is by many of the preachers and people there, considered as an officious intruder. You would perhaps do well to insist on his confining himself, in future to the British West-India Islands, as the only proper department of your missionaries.

Mr Hammet, seceding as he did from Mr. Asbury's connection, being unavoidable, from the manner in which he was circumstanced, cannot be construed into any offence against yourselves; and I
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am inclined to think, it is yet in your power to secure his services in your connection. Of his abilities, and usefulness in the various islands in which he has laboured, you can want no further proof than Dr. C— himself has given: and when you consider what he has done, and what he has suffered in his constitution from his arduous labours in such unfavourable climates, it ought to be no slight evidence on which he is condemned, nor any slight offence for which he is rejected: nor will the opprobrium and calumny with which his name has been covered by Dr. C— and the American connection, have any influence to lessen him in the esteem of candid and generous minds. You know Dr. Coke well, and must be convinced how little confidence is to be placed in his assertions, while under the dominion of that resentment and prejudice, to which he is constitutionally addicted. A man who is capable of being concerned in anonymous letters, to wound the reputation of a respectable professional character, will seldom be much embarrassed by conscientious restraints, when he has any favourite object to accomplish.

Dr. C— in his late tour through the United-States, produced a letter at the Conference held at Baltimore, signed by Mr. Mather and himself, expressive of your disapprobation of Mr. Hammet's conduct, and renouncing all connection with him, for what you call schism; but it has been questioned, whether he had your authority for this. It certainly must appear very unreasonable and precipitate in you to condemn a man on the evidence of his enemies, before you could possibly have had any opportunity to investigate the circumstances of the case; and as this matter does not appear on your printed minutes for last year, nor is adverted to in Dr. C—'s address to you, I am much inclined to doubt, if such a letter had your sanction. If, however, Mr. H——'s

case has been thus rashly decided upon, I hope, for your own reputation, you will do him the justice to commence a new inquiry. Mr. H—— informed me some months ago of his intention to send a number of documents to support his impeachment of Dr. C——, but probably some delay may have prevented their arrival; yet certainly if Mr. H——'s charges against Dr. C—— can be supported, you will be bound in justice to yourselves and your societies, publicly to censure Dr. C——, and restrict him in the authority with which you have hitherto invested him. I am convinced, that though he has much zeal, and some piety, yet he does not possess that degree of wisdom and virtue requisite to govern, nor capacity for the direction of extensive affairs. He may be useful in an itinerant, subordinate situation; but the little power he has hitherto had, he has made an injudicious use of.

I shall now proceed to make some comments on Dr. C——'s address to you, and shall occasionally introduce some extracts from correspondents in Charles-Town and Jamaica, by which you will be enabled to form a more accurate judgment of the merits of the case, and will see on what slight grounds Dr. C—— has united with the American preachers, to calumniate and oppress two of the most faithful and valuable men, who have laboured as your missionaries in the West-Indies.

Dr. Coke, in the first sentence of his address to you, says, "he shall only offer a few remarks in vindication of the cause of God and his own character, without returning reviling for reviling." It would have been happy for Dr. C—— had he kept within the bounds of so reasonable an intention; but how far he has kept clear of this unchristian temper, we shall hereafter have an opportunity of observing. Mr. H——'s design was impeachment, and there is nothing that can with propriety be called reviling:

reviling : when a person is supposed guilty, accusation becomes a duty. It might have been well for Dr. C— if on this occasion he could have offered any substantial arguments in his vindication ; but how far he has done this is yet to be examined. But what are we to understand by the work of God ? This is become a sort of cant phrase, convenient enough to cover selfish designs, and mislead the judgment of the credulous. I presume you do not mean to arrogate the whole of religion to your own party. We know very well that God works by different means, and in different places ; wherever he works, it is his work, whether among Arminians or Calvinists, whether among Dissenters or Episcopalians. There are as good proofs existing of a genuine work of God among other congregations as in your own, and I believe of late much greater ; I make these observations to detach you from that fond conceit, that God confines himself to you, and that individual separation is apostacy or schism. You do wrong to insist upon any scheme of uniformity whatever in church government : religion is a general thing ; God confines himself to no name or party, and if a minister or private Christian, sees good to withdraw himself from any church or society, he has a right so to do, and none but bigots will censure or condemn him.

Mr. Hammet has asserted, that *several* of your delegates in the West-Indies have been inhumanly treated by Dr. C—, and in the course of his charge points out four who had been individually aggrieved. This Dr. C— insinuates as an exaggeration, and that he could not, with any propriety, say *several*, but surely there is nothing forced or improper in the word *several*, when four persons are expressly named ; if Mr. H—— had been the only person injured, he would have had a right to complain, how much more then when four persons exhibit complaints of

Dr. C—'s unkindness or imprudence; the whole number of your missionaries was but fourteen, and four who had been injured by him, was certainly a very considerable proportion.

The declaration introduced by Dr. C—, signed by twelve names, does not at all affect the truth of Mr. Hammet's representation; for it does not properly belong to the subject, being merely a declaration of their disapprobation of Mr. H——'s separation; and it seems to have been obtained from them with a view to justify Dr. C—, who no doubt at the last conference at Antigua, would omit no arts to blacken and calumniate Mr. H——. They say, "We are credibly informed that Mr. H—— had given intimation, that the ministers of the Methodist Church in the West-Indies would join him in the plan in which he is proceeding in North-America." But I much question if Mr. H—— had ever any wish to draw them from their stations, or at all detach them from an union with you; his sending Mr. Brazier to Jamaica was a proof of his wishes for the prosperity of the work there. Though these good men say, "they disapprove of the rent that he has made," yet it is highly probable, that few or none of them had seen Mr. H——'s appeal, or at all made themselves acquainted with the motives that induced and compelled him to separate from Mr. A——. This declaration, therefore, which Dr. C— produces with so much confidence, was probably obtained merely by his influence over men who were in some measure dependent upon him, and who had very wrong conceptions of Mr. H——'s conduct. Perhaps too they were desirous of peace, and of keeping united in a good understanding with Dr. C—, and therefore agreed publicly to express their disapprobation of Mr. H——; but when some of these gentlemen shall, without prejudice, review the whole affair, they may see it in a different light. The
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declaration signed by them seems to me to bear strong marks of Dr. C—'s own pen; he thought he might want testimonials, and he informs you he has got the original in his pocket.

How extremely trifling are Dr. C—'s remarks. Mr. H—— says, "If our conduct can bear the strictest scrutiny, why should *we* be cast into disgrace, loaded by our adversary with reproach, and branded with the epithet of schismatics, when it can be made appear that Dr. C— is the author of every thing that looks like it on the Continent or the West-Indies?" "I wish (says Dr. C—) he had given his readers the names he includes in the word *we*." But why should he do this? he did not want to have it understood, that he meant any but himself and Mr. B——, who were the only persons in question; this obliged him to use the plural number if he would write sense, or be properly understood. I think with Mr. H——, that Dr. C— is the greatest schismatic; for if schism, according to St. Paul and Mr. Wesley's sense, be a division in a church, and not a separation from a church, Dr. C— is more properly guilty: for it is well known how repeatedly, in England and America, he has been the author of division and discord. This is schism in the true scriptural sense of it; and how far the unhappy temper of Dr. C— has been instrumental in promoting it, the society in London has been long a melancholy proof. The sin of schism was explained by the Catholics as a separation from the church, and by this perverted sense of it, they thundered damnation on all who left their pale. Dr. C—, with motives not more pure, has adopted this false explanation, to justify persecution and make it the instrument of oppression.

If I were to follow Dr. C— step by step, throughout his address, I could detect weakness and fallacies in every sentence: I must therefore abridge my strictures,

strictures, and dwell only on such points as will be of most importance to my design, of exposing the guilty and justifying the innocent.

With respect to the unkind expressions of which Mr. H — accuses Dr. C —, every one who knows him will be sensible that there is great probability of their truth: the Dr. himself boggles at the charge, and we know the acrimonious and petulant temper of Dr. C — when he is prejudiced or provoked. I doubt not but his expressions were sufficiently grating and offensive, to wound the feelings of an ingenuous mind, suffering under sickness, with a constitution reduced and weakened by the hardships he had endured as a missionary. I have had many letters from different friends, who have given the strongest testimonies of his exemplary conversation, unwearied patience, and of the uncommon zeal with which he laboured, though opposed by the most violent persecutions; and I am shocked at the ingratitude with which he has been treated by Dr. C — and the American preachers.

It is probable, however, that Mr. H — may have overcharged his purpose when he insinuates the crime of murder to Dr. C —. The expression is strongly hyperbolical; and when Mr. Werrill said Dr. C — had given him a stab, it was surely figurative, and only implied his consciousness of the severity, neglect, or imprudent conduct of Dr. C — towards him, which perhaps his humble and patient temper forbid him to complain of, though in the confidence of friendship he might secretly confess it. He charges Mr. H — with extreme self-sufficiency; but I have reason to think it is founded more on prejudice than truth. It is a temper so offensive to God, and so contrary to the mind of Christ, that I scarcely think he would have been made so eminently useful, had he been so preposterously vain. I discover no traces of it in his writings; he rather appears candid,

candid, dispassionate, and humble, and in a trying situation, seems to conduct the controversy with temper and argument. Dr. C— censures him for affecting oratory, and by the powers of his eloquence drawing the rich to his audience; but why should he reproach him for those great talents which have rendered him so justly popular and so useful. Dr. C— ought to know, that Apollos was not blamed for being an eloquent man, and St. Paul did not think the gift of tongues and the powers of utterance were to be neglected or despised. It is well if the source of Dr. C—'s antipathy to Mr. H— may not be traced to his growing popularity and eminent gifts, by which the Doctor's influence and authority might be in some respects invaded. I wonder Dr. C— should descend so low as to censure him for securing by his zeal and influence a commodious chapel in Jamaica, a circumstance which Dr. C— has frequently mentioned with satisfaction, both in public and private; surely this carries with it a degree of inconsistency: but by the weakness of such objections, Mr. H—'s reputation and innocence will be sufficiently established.

There is one part of Dr. C—'s conduct towards Mr. H— and Mr. B— that I think you cannot, from its disgraceful nature, pass over in silence, and if this was the only charge against Dr. C— he must appear in a very unfavourable light to every one not blinded by prejudice; I mean his returning the bill protested, which he had directed Mr. H— to draw on him for his expences to Jamaica. By the death of Mr. Werrill, he was strongly solicited to return to that poor society, who were as sheep without a shepherd. Mr. Brazier was then in Charles-Town, in an indifferent state of health; but Mr. H—'s health being still more precarious, Mr. B—, at his solicitation, generously engaged to return to them. Mr. H—, far

far from being inimical to the prosperity of your missions in the West-Indies, generously studies to protect it, and drew for a part of Mr. B——'s expences, a small bill of 26l. which Mr. H—— had Dr. C——'s authority to appropriate to his own use, -for the same purpose. Mr. B——'s return to Jamaica, at this juncture, was the preservation of the society; a friend in Jamaica writes me, "Mr. B——'s return to us was at a very critical juncture, when we were torn by division; but the Lord sent Mr. B—— to save us from destruction though he was much beloved before, yet this has much endeared him to us all." Dr. C—— knew Mr. B—— was returned, and must be sensible how important his services must have been at this period; so that if Dr. C—— wished the prosperity of the work, no money could be more justly due, or more seasonably applied: how dishonourable must it then have been to return the bill protested for payment to Mr. H——, who Dr. C—— knew was among strangers who had treated him with severity, in low circumstances, in bad health, and more than 5000 miles from his own country. It would be criminal in you, Gentlemen, to admit of any apology for such conduct, which was contrary to every principle of honour, humanity, and justice. The only excuse Dr. C—— offers to palliate this shameful circumstance, is that "Mr. H—— had made a schism, and he could by no means honour the bill, in justice to the missions fund, in order to support a schism." What, I ask, was his sending Mr. B—— to the West-Indies, to save one of your societies from ruin, supporting a schism? What weakness and inconsistency is there in this reasoning.

An extract from a letter Mr. B—— wrote me soon after his return from Jamaica, will shew the purity of his motives, and the sincerity of his endeavours

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vours to be useful in the work he was engaged in. " I wrote to the Dr. in January, just before I left " the Continent, informing him, that as Brother " Werrill was dead, I would return to Jamaica, and " remain, if he pleased, till I either saw him or " heard his sentiments ; but I find he has by this " packet answered many letters to his friends with- " out mentioning me : however, I shall be willing " to resign my charge as soon as the Dr. can " supply my place, which he writes he shall do as " soon as possible. I then purpose (God willing) " either to embark for England or America, as " Providence may open the way." It appears from this, that neither Mr. H—— nor Mr. B—— had any actual intention of forming any distinct field of labours ; but Dr. C—— determined to understand it so and reject them both. As a proof of Mr. B——'s pious zeal to do good, I shall insert the concluding sentiments of his letter. " Blessed be God, my weak " labours here the Lord deigns to prosper, Oh may " my eye be single, may I live and die for God. " Oh my brother, if we are not permitted to meet " in the flesh, may we join around the throne, " praising the Lamb, who washed us in his blood, " and brought us, rebel souls, to God." Such sentiments of unaffected piety, expressed in the confidence of friendship, reflect great credit on Mr. B—— as a Christian, and ought to wound Dr. C—— with the deepest compunction for his cruel treatment of him. It is very extraordinary, that as Dr. C—— had rejected Mr. B——, and returned a bill drawn on his account, he should retain his name in the minutes of last year ; this appears somewhat singular, and is a great contradiction and inconsistency : his name, however, appears after Mr. Fish, who had at that time scarcely arrived there.

Dr. C—— being determined to reject Mr. B—— at any rate, because he had a just sense of the ill-treatment

treatment Mr. H—— had met with, and defended him as one friend would another, sent out Mr. Fish. A gentleman at Jamaica informs me, Mr. Fish had brought letters full of suspicions that some opposition would take place, and insisting on Mr. Fish's preference to the pulpit; but, says the gentleman, no opposition was intended, it was only the brooding of his own suspicions. Cruel suspicions, that throw out of your connection some of the most useful men you have in it.

Mr. Fish's letter in Dr. C—'s address, bears a favourable testimony to Mr. B——. He says, "Believing him to be a pious man, and as he expressed a peculiar attachment to the English Conference, I repeatedly desired him to continue with me till Dr. C—'s arrival, or till he should hear from England." Such entreaty was very natural from Mr. Fish; as a stranger in the island, such a friend and assistant as Mr. B—— must have been very desirable to him; but Dr. C— had never so much as sent a line to Mr. B——; and as his letters to his friends there were full of suspicions of hostile designs, Mr. B—— had too high a sense of honour, and too independent a mind to continue and intrude himself in a place where another was sent to supersede him, and himself treated with contemptuous neglect. Mr. B—— discovers great nobleness of mind on the occasion, for if he had been disposed to have been in opposition to Mr. Fish, he would have drawn away the congregation, and left him to preach to the bare walls.

I cannot help dwelling on the peculiar hardships of this excellent and much-injured man. A friend writes, "We consider the removal of Mr. B—— as a peculiar hardship. He sacrificed an income of 400l. a year, to preach the Gospel; he is an infirm man, has a family, and has travelled chiefly at his own expence, which has lessened his own
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and his wife's property much : the society is much attached to him, and his labours attended with increase ; had he chose to have left the connection when in Charles-Town, he was offered a comfortable living at a small distance from that place ; but this he refused to return to us." Another letter which I received from Charles-Town says, " Dr. C— has protested the bill which Mr. H— drew on him to assist Mr. B— and his family to return to Jamaica : how could he do this and yet continue his name on the minutes, is he determined to be inconsistent as long as he lives ? I hear the letters he sent by Mr. Fish made no more mention of Mr. B— than if he had never known him." Such is the character of Mr. B—, and his conduct in this affair, of whom Dr. C— can write, " but his active zeal to destroy the work of God, and spread the spirit of division, &c.

Great as the injuries and injustice which the preceding pages prove Dr. C— to have been guilty of towards Mr. B—, they are trifling to that which he is yet to suffer. I hope, Gentlemen, for your credit as men, you could not read Dr. C—'s mention of crimes imputed to Mrs. B— without being shocked at the scandalous indelicacy of a man who could revive and publish the remembrance of such offences, had they existed, as he has stated them. I do not give the least credit to them on so suspicious an authority as Dr. C—, and I hope, and dare assert, from their improbable nature, that the charges are wholly untrue, or shamefully exaggerated. I have testimonies of the exemplary conduct of Mrs. B— while at Charles-Town and Jamaica, and they were both much esteemed by all who knew them. But admitting that such unhappy charges were true of any person, yet nothing could justify the publishing them to the world in the manner Dr. C— has done. None but a malevolent mind could

could have so held up the character of a defenceless woman, and publish what humanity would incline to conceal. If she escaped justice, there was probably no evidence to substantiate guilt, and those whom the laws do not condemn are presumed innocent. Whatever might have been her offences, it is allowed that she is now a converted woman, and if it is God that justifieth, who art thou that condemnest. What wantonness of malice is discovered in this shameful conduct. Because Mr. B—— had offended him, must he wound the feelings and honour of the woman both, by the mention of what had nothing to do with the transaction? Must she, for this cause, have her name stigmatized, and held up to public infamy, to gratify the rancour of this unfeeling traducer? Must what is doubtful and uncertain, and what had either never been known, or was forgotten, be openly published throughout America and the British dominions, to wound her peace and embitter her future life; could the accuser of the brethren have been guilty of any thing more diabolical. Surely, Gentlemen, you will publicly testify your disapprobation of such treason against the Christian name, or you will participate of his crimes.

Passing over this scandalous breach of decency and charity, for which Dr. C— ought never to shew his face without a blush, I come to the last article on which I mean to dwell, which as it partakes of the same slanderous and reviling disposition. I am happy in an opportunity of refuting; and the absolute falsehood of this, and the readiness which it discovers in Dr. C— to propagate abuse, is the best testimony we can have of the improbability of the other.

Dr. C— concludes his address by a practice very opposite to the temper he professed at the commencement, which was to speak with simplicity and not return reviling for reviling. He says, "I must ju

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add, that I have been (I think authentically) informed, that Mr. H—— admits into his society all the apostate methodists he can collect; that he has now, in the little handful of people that he has formed into a church, men that keep mulatto mistresses, and others who are polygamists: if this be true we may justly call his society the "Spotted Church;" which he explains in a note was a nick-name frequently given to Mr. H——'s society. It must be observed, that Dr. C—— gives this decent piece of slander as an hearsay tale; he had not been there himself in his last tour, dreading, no doubt, an interview with Mr. H——. Every person of the least candor must see the improbability of its truth. Mr. H——'s character and services do not justify the idea of his *collecting* such men to form a religious society with. Mr. H—— in his appeal observes, "Since that time, the Lord hath remarkably owned my labours; not less than eighteen whites, and a great number of blacks, have been awakened and joined under my care, and not less than twelve have experienced the pardoning love of God, and are living witnesses of his power to save. We know the spirit of God cannot act against itself, if my conduct was not agreeable to him, he would not own my labours: for we know that he heareth not sinners; but if any man be a worshipper of him and doth his will, him he heareth. To his name be ascribed all praise, dominion, and power, who makes use of whom he pleaseth to promote his own glory." I would observe, if Mr. H—— still was a means of converting blacks, he did not shoot over their heads, as Dr. C—— insinuates, nor does his concluding words discover any marks of self-sufficiency. But we have not only Mr. H——'s testimony of the success and genuine progress of his labours: a friend of great piety and discernment, and whom Dr. C—— could not

not object to, writes, "Mr. H——'s labours have
 " been much blessed in this town, and his having so
 " able an auxiliary as Mr. B——, is to me a proof
 " that the Lord is well pleased with what he has
 " done. I have no doubt but the Dr. will see
 " cause to regret his treatment of them both." Another letter says, "On Sunday last, at the love-
 " feast, our King was truly in his camp, and our
 " souls were refreshed with his presence." After such proofs, Gentlemen, you can have no doubt of the source from whence all this unchristian abuse has originated. As a proof of the opprobrium and calumny unjustly cast on Mr. H——, I need only refer you to his rejoinder in several letters to Mr. Morrel, who, though a stranger, who was at the time some hundred miles distant, and unacquainted with the circumstances, undertakes to answer Mr. H——, but only fills near thirty pages with slander and abuse, which he had collected from his enemies, whose bigotry and unchristian resentments were carried to the most shameful lengths. A friend writes me, "The bitterness of spirit evidenced by
 " the Asbury party is amazing." Is it then to be wondered at when Mr. H——'s success is every day greater, that malice and bigotry should spit their venom at him. I am informed several preachers of eminence have joined him, and he has received invitations from several states, and that his labours are growing every day more extensive and important. Thus so far from God having writ *Ichabod* upon him, he seems to be advancing him to greater honour and usefulness; and so far from the glory departing from him, as Dr. C— insinuates, he seems rather chosen to revive pure religion and demolish a corrupt religious aristocracy. But I might perhaps retort Dr C—'s language, and say that perhaps he writes as he wishes.

Far from there being that harmony and union among the American preachers, which Dr. C— has represented, I am well informed many of the preachers and people are grown tired of Mr. Asbury's arbitrary authority, and have long been desirous of shaking off a yoke with which they have been long grievously oppressed. He has certainly departed from that simplicity of character which he once possessed; and he will probably lose much of his influence in America, which may be a deserved retaliation for his disrespectful treatment of Mr. Wesley.

Having thus, Gentlemen, discharged a duty which both my reason and conscience obliged me to fulfil, I submit the whole to your impartial determination; and I trust there are among you many honest and independent men, who will support truth and defend the innocent.

That you may not be without the necessary papers for your information, I shall send to the President Mr. Hammet's Appeal; his Letters to Mr. Morrel, being a defence of the truths contained in the appeal; and also his Impartial Statement, as it is probable you may not be generally acquainted with these papers, their circulation having been so very limited in this country. As Mr. H—'s papers were circulated in America, it would have been most proper for Dr. C— to have answered them there, when Mr. H— might have written in his own defence.

I hope to hear, that after this full information, that ample justice will be done them; perhaps the best decision you can make, will be to reduce Dr. C— to a private station, and invite Mr. H— and Mr. B— to undertake the superintendence of the West-India missions, which would be shewing your desire to do them justice, and of making them
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some amends for the severity with which they have been treated.

I could mention some complaints against Dr. C— on my own account, which may corroborate the testimonies already given against him. He has in his possession some private letters of mine, from which he took the liberty of publishing extracts without my leave; I once gave him a MS. which I had written in defence of a rule of Conference, which I requested he would return if he did not approve of it, and before he left London last year I wrote to him to return me my papers; but he neither did that nor answered my letter, which shews he pays but little regard to his character, either as a gentleman or a Christian. As I had some respect for his character, and believed him, upon the whole, a zealous useful man, notwithstanding many glaring errors in his conduct, I could have forgiven him all; but his late address to you has filled me with a just abhorrence of his principles and temper. I have some time withdrawn from your chapels in London, in consequence of the constant cabal and party spirit that prevails there. If you have any regard for the peace of that society, you will remove those who have been the cause of so much contention and disturbance.

WILLIAM SMITH.

London, July 1793.

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